


# **Whakawhanaungatanga** *Creating effective learning environments within Aotearoa New Zealand*

*Key note address at the KDEC Resource Teachers  
of the Deaf Conference  
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*Ehara taku toa i te  
toa takitahi,  
engari he toa  
takitini.*



# *Key questions*

What is culturally responsive pedagogy / schooling? Why do culture, language and identity count in teaching and learning?

What evidence do I/we have? (anecdotal? statistics? research?)

# ***Culture counts!***

- Evidence from a range of national and international studies indicates that culture counts in teaching and learning.
- Bi-cultural commitments and dimensions to teaching in Aotearoa New Zealand

# ***Ka Hikitia - Managing for Success: The Māori Education Strategy***

- Māori students enjoy and achieve educational success as Māori
- ***PROFESSIONAL KNOWLEDGE IN PRACTICE***
- Fully registered teachers make use of their professional knowledge and understanding to build a stimulating, challenging and supportive learning environment that promotes learning and success for all ākonga.





# *The Treaty of Waitangi*

- *The Espoused Theory ...*
- the curriculum acknowledges the principles of the Treaty of Waitangi & the bicultural foundations of Aotearoa New Zealand.
- All students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga.
- Respect & inclusion of difference

# Lessons from Research



# ***Culture counts in the Deaf World***

- **However, whose culture counts?**
- **There is a danger that Deaf and Hearing Impaired adults and students are seen as a homogeneous community.**
- **Who gets to be seen or heard?  
Whose cultural knowledge is valued?**



*“Across the Deaf world there are concerns about growing powerful elites of Deaf communities that assume authority to speak for all from a platform of “universal” experience (Smiler & McKee, 2006, p.93)”.*



Māori Deaf people's perceptions of identity are shaped by their socialization into the Deaf-world, Te Ao Māori (Māori world), and Pākehā dominated schools within New Zealand society.

“Deaf Māori suffer on two levels because of their dual status of being both Deaf and Māori. To be able to fully exercise their tino rangatiratanga [self-determination] there must be acknowledgement of this dual status and changes put in place to enable Deaf Maori to fulfill their aspirations in both the Maori and the Deaf communities where their two cultures will be recognized and validated” (AKO Ltd. 1995, p. 39, cited in Smiler & McKee, 2006, p.95)

# ***The importance of recognizing Māori Deaf participant's multiple and fluid identities*** (Smiler & McKee, 2006)

- Māori Deaf participants wanted their multiple / fluid identities to be recognised and valued across diverse communities.
- Important for acceptance and belonging to be Māori and to be Deaf





- Māori Deaf adult participants interviewed by Smiler (2006) felt that deaf schools and some Deaf clubs were predominantly Pākehā places, unaccommodating of Māori ways. Schools, in particular, were described as culturally alien to many hearing whānau.

# ***Lessons from Research***





# *Te Kotahitanga: Bishop et al*

- Developed from the narratives of Māori students
- Confronting attitudes, deficit thinking
- Enhancing teacher efficacy / agency and pedagogical leadership





# ***The Effective Teaching Profile***

- **Manaakitanga**
- **Mana Motuhake**
- **Whakapiringatanga**
- **Wānanga**
- **Ako**
- **Kotahitanga:**

Bishop et al (2003)

# *Evidence from Research*

Data collected through 22 different schools

- 330+ systematic classroom observations
- Student outcome data from achievement records
- 150 teachers and 19 heads of departments interviewed
- 20 principals, 19 deputy principals, and 22 deans interviewed
- 22 school change facilitators and 32 team facilitators interviewed
- 214 Māori students interviewed (39 focus groups)
- 15 school board chairs interviewed
- 19 focus group interviews conducted with Māori parents

# *Key Findings (Interview data)*

- Interviews with 150 teachers found an overwhelming majority to articulate a value for relationship-based pedagogy through a process of confronting their own attitudes and beliefs
- Teachers described various ways in which they had implemented relationship-based pedagogies in their own classroom
- Māori students and whānau were quick to notice teacher change



# *Investigating Au / Teacher attitudes and expectations*

*Expectation, definitely. Because before Te Kotahitanga, I did drop into that trap of thinking, “Oh, these difficult Māori students, I’ll just never get through to them. Whatever am I going to do with them?” ... I did develop this view... not to expect as much from them as I would from other students, and that has changed definitely! (Teacher)*

# ***Manākitanga – Caring for students as culturally located individuals***

*Just .... looking after the mana (status) of the student in particular.... One of the things ... I'm certainly learning over the process is ... that attitude as a teacher .... to learn how to engage in conversations about their culture, with your students is really important. It's probably one of the most valuable things that I've been getting out of the process. 'How am I going to take the students forward while maintaining – the mana of that student..... things like manākitanga (caring for kids as culturally located individuals), how am I actually [doing that]? I wouldn't have thought that was important before (Teacher)*

# *Investigating pedagogies 'whānau'*

*I was a traditional classroom teacher... from way back. My job was to provide knowledge for the students. Their job was to use that knowledge in a wise way, but the whole exposure to Te Kotahitanga makes you question what you're doing in the classroom. That shift to the discursive, whereby kids get to tell me about what is important to them, their cultural identities that has actually opened a whole lot of doors, in terms of what you can do in the classroom, you start to question the whole foundation on which you built your concept of teaching... now I take a not-knowing position (Teacher)*



# *A whānau of learning*

*I have learned that I need to have clear and high expectations for myself as well as the kids. I have had to look at everything that I may be doing in my teaching, before I point the finger at anyone else. I had to learn about my student's backgrounds and their culture. It was something that I never thought of before, would be important to them and their families. And I have learned to challenge my class to 'step up' and if you set that challenge for them and help them, they will do it. Now I have set up my classroom so that everyone has to take responsibility for others. We work as a whānau, a whānau of learning and that means we have class kawa (protocols), rights and responsibilities for how we all work... and that means me as well. I need to model the behaviour that we have all agreed on. This professional learning has really changed my practice, my expectations of my kids and of myself as a teaching professional (Teacher)*

# ***The need for data / Evidence based practices***

- *“ One of the key questions was from the hui. What is it like to be a Māori student here at this school and how do we know? So at the very basic level – one of the things is having good evidence and not relying on how you think you’re doing” (SLT member, 2012)*

# ***Lessons from research (3)***





# *Key Findings (Observational data)*

- In 2011, we conducted seventy five in-class observations of teaching practices across core curriculum subjects (Maths, Science, English and Social Studies) across nine case study schools.
- The purpose of conducting these observations was to document levels of culturally responsive pedagogies occurring in a sample of project schools at “baseline”, that is, prior to project activities
- (Hynds, Meyer, Penetito, Averill, Hindle & Faircloth, forthcoming).

Analysis of observational data across the nine case study schools indicated that nearly half of all teachers (33/75) were judged to be low implementers of culturally responsive pedagogies, and did not use strategies known to be highly effective for Māori learners.

Subject	English	Science	Maths	Social Studies	Total
High	3	4	0	2	9
Middle	8	6	11	8	33
Low	8	9	12	4	33
Total	19	19	23	14	75

- In all low implementation classes, there was no specific reference to Māori student cultural locations, experiences or links to student lives outside the classroom.
- Discursive and partnership teaching approaches were not evident. Analysis also revealed teachers did not use positive classroom management strategies to address misbehaviour. In these classrooms there was a lack of evidence of teachers' high expectations for student engagement and success.



- *I think, probably for me, and my department, it's just initially just raising awareness [about pedagogies known to be highly effective for Māori learners]. It's talking about it - what is it, what does it mean. I lack the knowledge if I was being honest (HOD Focus Group, 2012)*

- *I don't know whether I need to change as a teacher or as a Head of Department. No one has come and observed me teach or work with Māori students and say whether or not [my teaching] is appropriate, no one has looked at my programme delivery and all those sorts of things and content to say that is appropriate, or not appropriate (HoD Focus group, 2012).*

# *Partnership approaches count!*

- Creating a shared vision of Māori students achieving and enjoying educational success as Māori*
- Viewing Māori students and their parents/ caregivers as important partners*
- Gathering data from Māori students and their whānau and involving them in evaluation*
- Making schools comfortable places for Māori communities*



# ***Māori traditional icons such as school marae and wharenui were viewed as important:***

*“... our whare used to be pushed out of sight, down the other end of the school. We fought to get it right up front, the whare is the manawa of the kura, so to bring it into the heart of the school, up-front so that it can be seen and viewed and enjoyed by everyone” (whānau member, 2012)*

# ***Discussion***

- Māori Deaf and Hearing Impaired students bring unique and diverse cultural locations into the classroom (Funds of knowledge that can be utilised by their teachers)
- Effective partnership approaches, underpinned by evidence-based teaching practices and decision-making processes are key to Māori students achieving and enjoying educational success as Māori

# Questions?



# Acknowledgements

Tēnā koutou

- The Māori students who were the focus of this research, on whose behalf we are committed to utilise evidence on processes, impact and policies to inform educational practice to enhance outcomes
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